

A
SERMON

Preached in the Parish-Church of
St. Mary White-Chappel,

February 17th, 170⁸.

Being the Day of

Publick Thanksgiving

T O

Almighty God

F O R T H E

Successes of the last CAMPAIGN ;

By *JOSIAH WOODWARD*, D.D.
Minister of Poplar.

L O N D O N,

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Isaiah XIV. Ver. 16, 17.

They that see Thee, shall narrowly look upon Thee, and consider Thee; saying, Is this the Man that made the Earth to tremble? that did shake Kingdoms?

That made the World as a Wilderness, and destroyed the Cities thereof? that opened not the House of his Prisoners?

THIS is spoken of the Destruction of the King of *Babylon*, the *grand Tyrant and Oppressor* of those times: And the Destruction of *Babylon* it self was to follow soon after it, as we find it foretold in the Context; for the Lord would now have Mercy upon Jacob, and again choose Israel. (Ver. 1.)

THIS was doubtless reviving News to the *Israelites* and others, who had felt the Cruelty of the *Babylonish Bigotry and Oppression*. With what Joy did they that feared the Lord, speak often one to another, that now the Prophetic Crisis drew nigh, when the Destruction of the Enemy should come to a perpetual End: And that God would soon cause the Arrogancy of the Proud to cease, and lay low the Haughtiness of the Terrible; as we read in the foregoing Chapter.

AND indeed, it is no less comfortable to us, to read the Prophecies, and to see the Preludes and the very Beginnings of the Overthrow of the *spiritual Babylon*, and the mighty Champion of its evil Cause: To the former of which perhaps these Prophecies do ultimately point; and one can-

not forbear thinking of an Emblem of the latter in the Prince threatned in the Text.

IT is disputed among Expositors, to which of the *Kings of Babylon* the Words of my Text are particularly to be applied. Some apply them to *Sennacherib*, others to *Nebuchadnezzar*, and others to *Belshazzar*: And indeed the Words are a very suitable upbraiding to them all *Three*; each of them having been brought successively from their *Pride* and *Insolence* to great *Scorn* and *Contempt*. *Sennacherib's* Army was destroyed in *one Night* by God's Angel; and he that just before threatned to make the Jews eat and drink their own *Excrements*, being then attended by an Army of *Two Hundred Thousand* Men; soon after lost this whole Army by the *Hand of God*, and fled away from *Jerusalem* with Terror, as if he had been frightened by his own *Solitude*: And to conclude the Tragedy, his two Sons *assassinate* him in the very *Act* of his Idolatry, *Isa.* 37. 38.

As to *Nebuchadnezzar*, when he vaunted himself concerning his vast *Metropolis* and *Palace*, the great *Babylon* that he had built for the Honour of his Majesty; a Sentence from God attended the very Words in his Mouth; and being smitten with Madness, which some fancy to be a *λυκανθηροπία*, he ran wild like the *Beasts*, his *Nails* in time growing like their *Claws*, and his *Hair* like *Eagles Feathers*; a proper Punishment for one that had ravaged like a Beast or Bird of *Prey* in Towns and Cities before, without any Tendernefs of humane Bowels. *Dan.* 4. 28.

And as for *Belshazzar*, when he had set apart a Day to be wholly spent in Feasting and Jollity, amidst his Courtiers and Concubines; a *Hand-writing on the Wall* spoiled all the Mirth of the Feast, and turn'd the *Banquet* into a Scene of Horror and Confusion. The King's *Countenance* was changed,

changed, he trembled to that Degree, that his *Knees smote one against the other*; and the very *Joints of his Loins were loosed*. So that his *Conscience* explained the Sentence better than his *Magicians* could, and told him, 'twas his Doom, on the Account of his *Pride, Tyranny and Sacrilege*: Which soon came to pass; for *that very Night was Belshazzar, King of the Chaldeans slain*, Dan. 5. 30. And then ended the *Babylonian Empire*; and was translated to *Cyrus the Persian*.

NOW tho' the Words of the Text may in some Sense be applied to either of these Three Kings of *Babylon*: Yet forasmuch as *Sennacherib* was a great Terror to the Jews in the Days of *Isaiah*; these Words seem spoken to comfort the Jews under their present Dangers; and since *Sennacherib* besieged *Jerusalem* in the Days of this Prophet, and was then told by *Isaiah*, that the People of *Israel* had despised him, and that God would lead him (like a Bear) with a *Hook in his Nose*, to be baited and derided by those who had been terrified by him before, (*Isa.* 37. 29.) For these and some other Reasons I choose to apply the Text to *Sennacherib*, as *Sanctius* and others do; yet so, as to point at the humbling and reducing of the other haughty Princes of that Race, and to their final Overthrow in *Belshazzar*.

Forasmuch then as *Sennacherib* had ascended to an extravagant Height of Pride and Ambition, his Fall was as extraordinarily shameful and inglorious; and we see, the Spirit of God derides him in the Text, in very sharp and salt Sarcasms, which are the most severe Way of *Derision*. It is spoken, as to his Face, after his Reduction, and is as it were said;

“ There is such a vast Change made in thee,
“ thou mighty Oppressor, since God hath reduced
“ thee, that thou art scarcely to be known to be

“ the same Person. *They that see thee must look*
 “ *upon thee narrowly and consider thee,* before they
 “ can discern thee to be the Man whom they so
 “ feared in former Days : And after all, they can
 “ scarce believe their own Eyes, or be convin-
 “ ced, that this *dejected* and *despicable* Person is
 “ he that furnish’d the World with Discourse a-
 “ bout the *Conquests* and *Power* of his Arms. But
 “ when they at last perceive the *Truth* of the
 “ Matter, and consider the strange *Turn* of the
 “ Wheels of Providence, their Wonder and Ad-
 “ miration will move them to cry out, with Glo-
 “ ry to the *Justice* of God, and Indignation to the
 “ *Pride* of Man ; *Is this the Man that made the*
 “ *Earth to tremble ? that did shake Kingdoms ? That*
 “ *made the World as a Wilderness, and destroyed*
 “ *the Cities thereof ? that opened not the House of his*
 “ *Prisoners ?* That is to say, who could imagine,
 “ that this poor despicable Man, who is now re-
 “ duced to such a low and mean Condition by
 “ Justice from above, is the same Person of whom
 “ we have heard such mighty things ? *Is this he*
 “ *that made the World to tremble by the Terror of*
 “ *his Arms ? That shook Kingdoms by his Power*
 “ *and Politicks ? Is this he that turned fruitful*
 “ *Provinces into a barren Wilderness, by destroying*
 “ *the Inhabitants to such a Degree, that there*
 “ *were not People left to cultivate the Ground ;*
 “ *or to keep the wild Beasts from taking Possession*
 “ *thereof, in many Parts of his new Conquests ?*
 “ *who turned flourishing Cities into Heaps of Rub-*
 “ *bish, by his Bombs and Artillery ; and was too*
 “ *haughty to be brought to a Cartel, for the Ran-*
 “ *some or Exchange of his Prisoners ; so that the*
 “ *Doors of their Confinement, especially if for Re-*
 “ *ligion, were never opened.*

This was the King of *Babylon’s* Reproach and
 Shame, cast upon him by divine Appointment, by
 all that saw him *reduced, vanquish’d, and utterly*

destroyed, after all the Ravages and Devastations that his *Ambition* and *Cruelty* had made in the World.

And since whatsoever was written aforetime, was written for our learning; and since the sacred *Chronicles* are a never failing *Oracle* to pronounce Shame and Overthrow to such Princes as magnify their *fleshly Arm* against the Almighty God; we may very safely, yea very usefully apply the Fall of this great Oppressor in the Text, to other *Princes* who tread in his *Steps*. They may vaunt themselves and trouble the World a-while, as he did; and they will as surely fall, yea fall as little pitied as he, and as much despised. For the Overthrow of such an universal Scourge is a great Blessing to the World, and Matter of great Praise to God; as it was in the Text; and as it is with us at this Day, thro' the infinite Goodness of God to us, who has check'd that exorbitant Power which threatned *Chains* to *Europe*, and *Ruine* to the reformed Religion. It is not unlikely that the Day will come, (and perhaps the Victories of *Blenheim* and *Ramellies*, of *Turin* and *Audenard*, are the Dawnings of it) when the World, which has been terrified by that exorbitant Power, may as much rejoice in the reduction of it; and say, is this the *Man* to whom *Statues* were erected in a *Stile* as exorbitant as his *Ambition*? Is this he that was stiled the *immortal and invincible Hero*? who turned a Multitude of *Towns* and *Cities* into ruinous Heaps by his *Armies* and *Incendiaries*; and made whole *Countries* a common *Field* of Blood? Who entered into fruitful Provinces like the *Garden of Eden*, and left them desolate as a *barren WilderNESS*? Alas! how will Things be alter'd, when he that was the *Terror* of the World shall become a *Proverb* and a *Reproach* in it? and when he who chained down many good and excellent Men in his *Gallies* and *Dungeons*, and never loved to open the *Doors* to such

Prisoners; shall not be able to find Captives enough to exchange for his own Subjects, nor so much as for his *prime* Officers carried captive into foreign Lands? Since these Instances are so frequent in sacred and common History, and since the Dispensation is expressed with such *Life* and *Rhetorick* in the Text, let us at present fix our Meditations in a serious and devout Manner on this Observation, *viz.*

That such as exalt themselves by unjust Means, are usually reduced, by the just and wise Providence of God, to a miserable and shameful End. They usually see the Day in which they are *reproached* more than ever they were *applauded*; and *depised* more than ever they were *admired*; Then they that see such a Person, says our Prophet, *shall narrowly look upon him and consider him; saying, is this the Man that made the Earth to tremble? &c.*

Indeed every little Instance of Pride and Injustice is not made an Example of divine Justice on Earth; were it so, we should lose a very weighty Argument for a Judgment to come. But the notorious and flaming Instances of Impiety and Barbarity do many Times pull down the Vengeance of God by their very Weight. Where Men sport themselves in *Perjuries* and Breaches of *Faith* in solemn Contracts; where they make their Conquests by *Rivers* of innocent Blood, and make a *Mock* of God and Religion while they are doing these vile Enormities; yea where they are *applauded* in all this by their own *Approbation*, and where the *Facts* are publish'd to the World as Matter of *Glory* and *Renown*; those Princes in whose Conduct every Body sees a *Contempt* of God and of the Laws of Nations; against whom the *Cries* of Widows and Orphans are lifted up in Volleys to Heaven; insomuch that the World seems *long* for Justice from God upon them; These Persons seldom go out of this World unpunish'd, but receive the Wages of their Unrighteousness on the
very

very Plat. The All-wise God, who shews his Patience a while, till he has chastis'd other Nations for their Sins by the Power of such a Prince, does usually shew his impartial Justice too at last, in destroying the *Rod of his Anger*. And then other Nations shall serve themselves of him, and repay with Interest all the *Ravages* and *Devastations* he made upon others.

That we may take a more particular View of this, let us consider it more fully in the great Instance of *Oppression* in the Text: and here it will be proper to consider,

- I. The King of Babylon's *Character*.
- II. Gods *Forbearance* of him for a while.
- III. His shameful and dismal *End*.

We are in the *first* Place to consider the *King of Babylon's Character*. And here because we will be sure to do him no Wrong in what we lay to his Charge, we will keep strictly to the Account given of him in the holy Scripture, more especially in this very Chapter whereof the Text is a Part: And here we find;

I. He was a great *Oppressor*: He is so called by Way of Eminency (*ver 4*) *It shall come to pass in that Day in which the Lord shall give thee (i. e. Israel) Rest from thy Sorrow, and from thy Fear (of the King of Babylon, by his Subduction) that thou shalt take up this Proverb against him, and say, how is the Oppressor ceased!* He that mounted himself upon the Ruines of his own People, that he might thereby be able to trample upon others: And who knew no Bounds, but still went on to devour with Greediness, like the *Horfeleech*, never satisfied with the Blood he sucks, but still crying, *give, give*.

This is barbarous; very unlike the Way of Government that God hath instituted in the World.

For

For the Prince is *God's Minister* to Men for their *Good*: And therefore no *Tyranny* nor *Oppression* can shelter it self under the Plea of *divine Right*. It has manifestly another Author, whom we find mentioned *ver. 12.* to wit, the *proud and cruel Lucifer*, in whose dark Kingdom every Subject is a Slave, and every Slave utterly ruined and undone.

II. The King of *Babylon*, who is derided in the Text, is described to be a very *debauched* and profligate Person; dividing his Time betwixt his two great Masters, his *Lust* and his *Passion*; and is therefore called the *wicked* (*ver. 5.*) *The Lord hath broken the Staff of the Wicked*; one in the Height of Wickedness. This is a very wretched Condition: wicked People have a very ill time of it here on Earth; for being given up to the Power of unreasonable Appetites and Passions, which know no Rules of Moderation or Decency, they are hurried to the most inconvenient and unseemly Acts; which destroy all that is useful and honourable in a Man at once.

III. He was a great *Disturber* of the Peace of the World in his Time. (*ver. 6.*) *He that smote the People in Wrath with a continual Stroke, and ruled the Nations in Anger.* As he conquered by Violence, he ruled with Rigor: and still he greedily enlarged his Dominions, without Sense of Right or Bowels of Pity: And wherever he came, there was a dreadful View of general Ruine and Desolation. Insomuch that the very *Trees* are, by a Metaphor, brought in to express their Joy at his Fall, and to say; *ver. 8.* *since thou art laid down, no Feller is come up against us*; No such Waste made upon the Woods, as thou wast used to make, to stop up Ways, raise Batteries, make Palisadoes and other Preparations of War. Yea the Text describes him as one *that made the World as a Wilderness*, and turned Cities into waste Places; Which is no better than to say, that he was

a common Plague wherever he went ; his Marches being like those of a vast Flight of Locusts, which bring Destruction wherever they pitch.

IV. He was a very *proud* Man, insomuch that he is liken'd to the Devil himself, who thought to equal himself with God. (ver. 12. 13.) *How art thou fallen from Heaven, O Lucifer, Son of the Morning ! How art thou cut down to the Ground, which didst weaken the Nations ! For thou hadst said in thine Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God : I will sit also upon the Mount of the Congregation, in the Sides of the North : even be worshipped as God was in Mount Sion.* Many proud Emperors of *Pagan Rome* affected divine Worship, but it was to their Confusion : And as there have been at *Rome* other idolatrous Powers, since that pagan Power which withheld them is taken away, who have exalted themselves above all that is called God and worshiped ; this will as certainly draw on their Ruine too, for God alone shall be exalted.

V. The King to whom the Text alludes, was a great *Idolater*, even to Bigottry. For this was one Article of *Sennacherib's* coming up against King *Hezekiah*, viz. because he had taken away the *high Places*, and the *Altars* of Superstition and Idolatry. (*Isa.* 36. 7.) so that to consummate his Character,

VI. He was a *grand Persecutor*. And it was at *Babylon*, tho' not in the Reign of *Sennacherib*, that a great golden Idol was set up by the Kings Order to be worshiped, he being resolved to have but one Religion in his Dominions. Whereupon he declared by a very *severe Edict*, that all that would not fall down and worship the *Idol* which the King had made, should be thrown into a *fiery Furnace*, to be utterly consumed. But this he was never able to effect, because there was a God, tho' he knew him not, that could deliver out of his Hands.

We have now done with the King of *Babylon's* Character,

by which it appears that he was a *wicked* and bigotted *Idolater*, a *bloody* and *ambitious Oppressor*, and a *proud* and *blaspheming Persecutor*. We proceed now to consider the next Thing proposed ; namely,

Secondly, God's Patience and Forbearance towards him : And here we must note, that there was not onely a Forbearing of Vengeance for a Time, but a long and visible Course of Prosperity granted to this Prince, tho' unblest'd all the while. His Armies were used to Victory, and had a long Progress of success against other Nations. We find this confess'd by *King Hezekiah* in his Prayer (*Isa. 37. 18.*) *Of a Truth, Lord, the Kings of Assyria have laid waste all the Nations and their Countries.* He extended his Conquest far and near, and at last came to the very Gates of *Jerusalem* ; but here the earnest Prayers of *King Hezekiah* ruined him ; for in one Night God destroyed a *Hundred Eighty Five Thousand* of his Men ; shewing him the Folly and Madness of that mortal Worm that dares lift up himself against his Maker.

We see, my Brethren, what we want to accomplish the Overthrow of our declining Enemies ; even more earnest and powerful *Prayers*, to engage the Patronage of the *Lord of Hosts* : For indeed a firm Alliance with *God* is our only Safety and Happiness ; the *only Thing* that can give us a *Blessing* in Victory, and true *Comfort* in Peace it self. When *King Hezekiah* and his People set themselves to *reform* their Corruptions, and to observe the *Passover* (their Sacrament of Christ's Body and Blood) and to *pray* earnestly to God ; how soon did God turn back all the Curses and Threats of *Rabshakeh* upon his own Face ; and then his usurping Master had the Mortification to behold his great Army in which he trusted become Heaps of dead Bodies, slain by an invisible Enemy, for his Blaspheming against God and his Enmity to his People. This leads me to the *third Particular*, viz. *Thirdly*,

Thirdly, *Sennacherib's* dismal and shameful End. *Sennacherib* was now in the Height of his Pride, Ambition and usurping Projects, threatening Bonds and Desolation to the World: And now the just and merciful Governour of the World thinks it Time to put his Bridle into his Jaws, and to take up the Reins to stop the furious Progress of his Arms: Upon which, the Tide of his wonted Prosperity immediately begins to ebb, and every Thing runs against him. His Treasury fails, the Spirit and Courage of his Soldiers sink, and every Thing turns backward. Infomuch that his People decline in their Respect and Zeal for him, and two of his own Sons slay him in the very Temple, as this same Prophet relates it. *Isa.* 37. 38.

A sad and tragical End of the grand Oppressor and Disturber of the World! And now what becomes of his Project of *universal Empire* and *unlimited Power*? Now Six Foot of Earth contain him for whom the whole World before seem'd too little. And then the common Question was, *where is the Fury of the Oppressor*? What is become of all his Threats and all his Vaunts? Alas! They all expired with his last Groans and Breath. This makes a glad Day to the rest of the World. The whole Earth breaks forth into singing, *Ver.* 7. Yea the Prophet carries the Matter further in the Ninth Verse; saying, *Hell from beneath is moved for thee, to meet thee at thy coming: It stirreth up the Dead for thee, even all the chief Ones of the Earth; it hath raised up from their Thrones all the King of the Nations. All they shall speak and say unto thee, art thou also become weak as we, art thou become like unto us? Thy Pomp is brought down to the Grave, and the Noise of thy Viols: The Worm is spread under thee, and the Worms cover thee. How art thou fallen from Heaven, O Lucifer, Son of the Morning! How art thou cut down to the Ground, which didst weaken the Nations! &c.*

This

This is a most elegant but a very biting Derision, and is as if it were said : “ Since thy Soul, O
“ thou Disturber of Mankind, is now descending
“ into the Pit, there will be a more than ordina-
“ ry Commotion among the *Shades* below, at thy
“ Appearance in that Place : Where the Souls of
“ those whom thou hast murder’d by thy ambi-
“ tious and unjust Wars, may be supposed to be the
“ first that will salute thee ; and at the Head of
“ them, the Princes that were *assassinated* or *poyson-*
“ *ed* by thy Order, or robb’d and pillaged by
“ thy barbarous *Troops* and *Incendiaries*. How
“ will all these in their Turns, deride and insult
“ thy pale and trembling Ghost ; saying, *How art*
“ *thou become like one of us !* We have all now Pow-
“ er and Empire alike : Thou hast now no more
“ Troops nor Equipage than we. The Sound of
“ thy Trumpets and Drums, the Conforts of
“ Warlike and Courtly-Musick, and the Accla-
“ mations and Shouts of the People, have now
“ as much forsaken thee as the meanest *Shade*
“ among us. Thy pompous Palace is brought
“ down to a desolate and dull Grave, the Enter-
“ tainments of *musical Songs* exchanged for the
“ howling of *miserable Souls* ; and the Worms
“ crawl about thy Body as familiarly as with any
“ other. Yea ’tis now much worse with thee in this
“ Place than with us : We came hither from a
“ miserable Condition on Earth, but thou from
“ thy *Luxury* and *State*. So that thy Fall is like
“ that of the lapsed Angels ; from a vast *Height*
“ of Glory to this *Depth* of Misery and Mourn-
“ ing. How art thou fallen from Heaven, O am-
“ bitious *Lucifer* ! What a Rebuke is this to the
“ Pride of thy Heart, in which thou hast often
“ said, I will build me a Name in Monuments
“ as high as Heaven, and exalt my *Throne* above
“ all the Powers upon Earth, and crush all those

“ to pieces that will not submit their *Wills* and
 “ *Consciences* to my Commands. But now behold,
 “ all thy Thoughts perish, and a dark Cloud e-
 “ clipfes, yea extinguishes thy Glory : And instead
 “ of perpetual Glory and Fame, thou inheritest
 “ *everlasting Shame and Contempt*. For they that
 “ consider thy inglorious Fall, will despise thy
 “ former Haughtiness, and say, *Is this the Man*
 “ *that made the Earth to tremble ? That did shake*
 “ *Kingdoms ?* As who would say, who would ima-
 “ gine, that this poor feeble *Shade* was ever so
 “ terrible in his Day ?

These Considerations tend to advance our Praises to Almighty God, for the great Mercies we commemorate this Day, relating to the last Campaign. A Campaign which appears very wonderful to all the World ; made so by an astonishing Progress of Success, and every Step of this honour'd by a special Appearance of *divine Providence*.

How terrible did the Forces of Her Majesty and Her *Allies* appear wherever they marched, under the renowned Conduct of the *Duke of Marlborough* ! What Terrors does the Presence of that *illustrious General* cast upon the Spirits of the Enemy, from whom they can expect nothing else but to be vanquished and overthrown ; because they never yet received any thing else from him, in the Course of his honourable and unclouded Conduct : in the Assurance of which, the prudent *States of Holland*, who are sufficiently cautious to whom they commit the Command of their Forces, readily deposited this essential Trust in the Hands of our *General* at the Death of theirs.

The speedy March near *Andenard*, and the speedier Victory the same Day, were surprizing Achievements, and will appear so to future Ages, when they shall survey them in History ; in which
 the

the great Names of *Marlborough*, *Eugene*, *Auverquerque*, *Hannover*, *Hesse-Cassel*, and *Frize*, will appear with perpetual Honour.

The pulling of such a Jewel out of the Crown of *France*, as the stately, strong and wealthy City of *Lisle*, is another eminent Advantage of the last Campaign. The Siege of this important *Barrier* was long and difficult, yet undauntedly pushed on by the valiant *Eugene*, and no less vigilantly and bravely supported by our great *General*; but above all, favoured by our most gracious GOD, in a miraculous *Serenity* of the Season, for about Three Months together, and that in the Decline of the Year; without which all these Efforts, tho' truly great and admirable, had been unsuccessful.

The Passage over the *Scheld*, obtained without any Loss of Blood, after the Enemy had employed their chief Strength, and bent their Minds principally on this Point, was another extraordinary Blessing of God to us. After this, the raising of the Siege vehemently press'd by the Enemy upon the wealthy City of *Brussels*; the Surrender of *Ghent*, tho' provided with a numerous Garrison; their sudden evacuating of *Bruges* and other Places; and finally, the Repose of our fatigued Troops in very desirable Quarters, just before the utmost *Severity* of Weather, that the Memory of Man can recount; are such merciful Appearances of the All-governing GOD for us, such Proofs of the Courage and Bravery of those who fight our Battles under him, and such an auspicious Introduction to a second Accomplishment of the Words of the *Text*, that it must very gratefully affect all but the Stupid and the Male-content. Especially if we thereunto add the Conquest of *Sardinia* and *Minorca*, with the excellent Haven of *Mahone*, obtained by our naval Power.

the Day of Thanksgiving.

Let us then render all possible Thanks and Praise to the *Lord* of all *Lords*, and Commanded of all *Hosts*, for these miraculous Dispensations of his Mercy; and may our pious Lives be the visible and constant Testimonies of our unfeigned Gratitude: That our hearty and effectual Thankfulness to GOD for the Blessings of the last Campaign, may be a happy Presage of the Prosperity of the next.

And from what has been said on the Subject before us, relating to the *Character*, the *Prosperity*, and the *Overthrow* of the King of *Babylon* in the Text, I shall make a few practical Inferences, and so conclude.

And here in the first Place, what has been said tends to give Glory to Almighty God, the righteous Governour of the World, for that all Persons, small and great, Princes and Peasants, will receive from him, according to their Works. In his Government, neither the Greatness, nor the Secrecy, nor the Multitudes of the Criminals, can secure them from Vengeance; but impartial Justice will be done to every one according to their Crimes: Such as make the World to tremble, will stand trembling before the Bar of God, who will examine the Secrets, not only of the Cabinet, but of the Heart; and will trace all the Footsteps of our whole Lives. Here the *Ruler* must answer for the *Government* he was entrusted with; and the *Judges* of the Earth are brought to Trial for the *Judgments* they have pass'd.

WHO can but tremble before this Judge of Nations! What Heart can endure when Omnipotence contends with it! The haughty *Nabuchadnezzar* is made to tremble and fear before the God of *Daniel*; and the luxurious *Belshazzar* changes Countenance, quakes, and is overwhelmed with Terrors at the Sight of the Sentence written by

the great Names of *Marlborough*, *Eugene*, *Auverquerque*, *Hannover*, *Hesse-Cassel*, and *Frize*, will appear with perpetual Honour.

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Let us then render all possible Thanks and Praise to the *Lord* of all *Lords*, and Commanded of all *Hosts*, for these miraculous Dispensations of his Mercy; and may our pious Lives be the visible and constant Testimonies of our unfeigned Gratitude: That our hearty and effectual Thankfulness to GOD for the Blessings of the last Campaign, may be a happy Prefage of the Prosperity of the next.

And from what has been said on the Subject before us, relating to the *Character*, the *Prosperity*, and the *Overthrow* of the King of *Babylon* in the Text, I shall make a few practical Inferences, and so conclude.

And here in the first Place, what has been said tends to give Glory to Almighty God, the righteous Governour of the World, for that all Persons, small and great, Princes and Peasants, will receive from him, according to their Works. In his Government, neither the Greatness, nor the Secrecy, nor the Multitudes of the Criminals, can secure them from Vengeance; but impartial Justice will be done to every one according to their Crimes. Such as make the World to tremble, will stand trembling before the Bar of God, who will examine the Secrets, not only of the Cabinet, but of the Heart; and will trace all the Footsteps of our whole Lives. Here the *Ruler* must answer for the *Government* he was entrusted with; and the *Judges* of the Earth are brought to Trial for the *Judgments* they have pass'd.

WHO can but tremble before this Judge of Nations! What Heart can endure when Omnipotence contends with it! The haughty *Nebuchadnezzar* is made to tremble and fear before the God of *Daniel*; and the luxurious *Belshazzar* changes Countenance, quakes, and is overwhelmed with Terrors at the Sight of the Sentence written by

an invifible Judge. God humbled proud *Pharaoh*, by Armies of Lice and other Infefts; and made arrogant *Herod* a Prey to Worms. He difabled, as 'tis faid, a whole Army of *Sennacherib*, by Mice which came in the Night, and gnawed their Harneffes in Pieces; and difcomfited the Host of the *Midianites*, by breaking empty Pitchers. When the great and wife *Solomon* fell from the Love and Worship of God, a little *fugitive Child* vexed him and cut him fhort in his Dominions; and another Fugitive rends Ten Tribes from his Son. God fold oppreffing *Sifera* into the Hands of a *Woman*; and impowered one of that tender and weaker Sex to cut off the Head of insolent *Holofernes*. And the Epitaph that was infcribed on the Tomb of *Sennacherib*, would have been proper for the reft of thefe his Brethren, namely, *Let whofoever looks on me, learn to fear God*. God muft be fupremely loved and feared, and principally obeyed and regarded, or every thing is wrong, and nothing can be bleffed.

II. *Inf.* THAT which has been faid, ferves to fhew to all Men the only Steps to true Honour and Grandeur. The *Prince* that walks by the Rules of Piety and Integrity, and of Juftice and Moderation, takes the right Path to *Greatnefs* and *Fame*; but it can never be honourable to get a City, a Province, a Kingdom, or even the whole World, by any Breach of *Faith*, or Falfehood in *Alliance*; efpecially when confirmed by an *Oath* of God, the moft awful Tie that Men can be bound withal. Where is the Honour of that Perfon, that cannot be trusted upon his *Parole*; and that can take up nothing upon the Credit of his *Word*?

WHAT an undefireable Dominion have they, who multiply that which is not their own, having no other Title but the forcible Entrance and Poffeffion? Their Power may awhile curb the
Tongues

Tongues of People, and over-awe the Cries of the Oppressed ; but when they are brought low by the Providence of God, their Pride and Tyranny will be exploded, as in the Text ; or however, when they die, as they soon must, every one will speak freely of the Matter, and insult them in their very Graves. Whereas such Princes as are the *Fathers* and *Mothers* of their People, and account their Dominions their Family, governing them with Tendernefs, and Affection, will be best served and most respected whilst they live, and the most lamented and applauded when they die.

They are not the best Servants and Councillors of Princes who prompt them to violent and unjust Acts : Nor is it a worthy, but a very misbecoming thing, to applaud unjust and rapacious Conquests. Such as take all Occasions to magnify the neighbouring *Arbitrary Government* and *Encroachments*, do but discover their unwise and unchristian Principles and Politicks. And when all is said, the Reason of Man can find but one Place where *unlimited Power* can safely be lodged, that is, with *infinite Wisdom and Goodness*, because there it will never crush or hurt any one thro' *Malice* or *Mistake*. But Wo to the Neighbourhood where *uncontrolable Power* dwells with *Passion, Cruelty, or Ambition* : For where an Extravagant Mind and a corrupt Will sway an absolute Scepter ; it is like a sharp Sword in the Hands of a blind and angry Giant, in which case neither Innocence nor Usefulness will be able to protect any one, and such only are safe that have the Happiness to be out of his Reach. But tho' these exorbitant Powers are too big for humane Justice, they are so much the more proper Objects of Justice from Above ; which leads me to a Third Inference.

III *Inf.* FROM what has been said we may infer, That there will be a sure Remedy and Redress

to the *Oppressions* done upon Earth. The Cries of the Innocent under Oppression have sharp and piercing Accents, they rend the Clouds, and ascend into the *Ears of the Lord of Sabbath*. The *Sennacheribs* and *Nebuchadnezzars* that have, like *over-grown Trees*, starved and stunted the under-wood, have had a *judicial Ax* commissioned from Heaven to cut them down to the very stump ; and as surely as they had their Time of Pride and Oppression, they had their Season of Humiliation and Reduction. And the nearer any Prince comes to these dangerous *Precedents*, the more likely is he to come to their *tragical Ends*: For the Causes of one Prince's Ruine cannot but be an Omen of another's that treads in his Steps, much more if he goes beyond him.

NOW the Crimes of *Sennacherib* were, as you have heard, *Oppression, Debauchery, arbitrary Invasions* upon others, *Pride, Idolatry, Persecution, and Blasphemy*. If therefore there be any Prince in these Days, who may be truly stiled the *Common Enemy and Oppressor* ; any one that grinds the Faces of his poor *Subjects*, and *Robs* his Neighbours of their just Possessions ; any one that has without just cause laid Cities into *ruinous Heaps*, and made whole Provinces *desolate* ; If any Prince be lifted up in the Pride of his Heart, so as to arrogate to himself, or to accept from the Flatteries of others, any of the *Divine Attributes* ; if any Prince pays Adoration to Creatures as to the Living God, and after the manner of the *Babylonians*, falls furiously upon every one that will not fall down and worship the *Idols* which he espouses ; if any Prince, for this Reason, has demolished above a *Thousand Protestant Churches*, banished above a *Hundred Thousand Protestant Families*, buried many *excellent Persons* in nasty verminous *Dungeons*, and torn others in Pieces by a cruel *Bastonade* in the *Gallies*,

Gallies, worse than that of the *Turks*: If any Prince presumes to divide the *Universe* with Almighty God, and by a *Finger* pointing to Heaven in a Statue, to allot *Heaven to God, and the Earth to himself*: If any Mortal dares to liken the *Building* of his *Palace*, to the Omnipotent God's *Creation* of the *World*; and to assert the Cause of an *abdicated Prince* in the Words of the Almighty God to his Son, saying, *Sit thou on my right Hand, till I make thine Enemies thy Footstool*: If these or the least part of these things are true of any Prince living, his *hoary Head* will probably go down with *Sorrow to the Grave*. For God formerly said to a Prince, whose Sins were ripe for Judgment (*Nab. 1. 14.*) *I will make thy Grave, for thou art vile*: Thy unfavoury *Name* and putrid *Body* shall go down to the Grave together; they are a publick Offence and Nuisance, and 'tis time to bury them.

BUT the Names and Memory of *just and merciful Princes* are as *sweet Ointments poured out*: The mention of their Names gives a new Air to Peoples Countenances, and fresh Spirits to their Hearts, after many Generations; which brings in my last Inference, *viz.*

IV. *INF.* We see from what has been said, what inestimable *Blessings* pious and just Princes are to their People, and to the Times they live in: And as to this, when we of this Nation look round about us, and consider the *Slavery* and *Vassalage* of many, and the *Hardships* and *Poverty* of most of the Subjects of other *Kingdoms* and *States*, we ought with particular Gratitude to God to acknowledge the peculiar Liberty and Ease we enjoy. And this will constrain us to bless God for that Royal Pair, King *William* and Queen *Mary* of blessed Memory, who not long since fill'd the Imperial Throne of these Realms, and made glad the Inhabitants of these distressed Nations, by breaking the *Yokes* of *Slavery* and

& Superstition, that were prepared for our Necks, & making the first Efforts against the common Aggressor. And no less thankful ought we to be for the great Blessings of the Reign of our present gracious Sovereign QUEEN ANNE, whom God preserve to the utmost extent of mortal Life; who hath most effectually pursued the former Blows given the common Enemy of *Liberty* and the *reformed Churches*, and hath already triumphed over him in such *Victories* as may be reasonably hoped to be ominous of a *total Overthrow*. And whilst we behold Her Majesty terrible to Her Enemies, we see Her no less gracious and tender to all Her Subjects. We must want Sense if we are not highly thankful for such an easy and mild Administration. In this Her Majesty acts with a *true Glory*, like the *Vice-Gerent* of our gracious and merciful God; whilst some other Princes delight to grieve and oppress, like the Servants of another Master. The Voice of Singing and Laughter is as general here, as Groans and Cries are elsewhere. So that if we were but so prudent as to compose our *Divisions*, and cast away our *Impieties*; we should be as happy as that Providence of God tends to make us, that is, *the happiest People in the World*. But if our Divisions will admit of no Cure, and our Wickedness of no Reformation; be we assured of it, we shall yet be a *miserable People*, notwithstanding the great Things which God hath done for us.

Surely the People of *Great Britain*, and of all Her Majesties Dominions, ought to be most dutiful Subjects in the World, because they enjoy the best of Government in the most just and gracious Administration: under a Queen who approves Her self a valiant *Patriot* to the State, as well as a *nursing Mother* to the Church. God is pleased (to Him be the Glory) to array Her Majesty with greater Honour than any other Prince perhaps in the whole World; She is under God, the chief Support of the *reformed*

Religion, a Foster-Mother to many Princes of the highest Title ; the Protector of the Liberties of Europe, and the Arbitrer of their Quarrels ; and has succeeded in uniting Two of Her Kingdoms, which many of Her Royal Predecessors endeavoured in vain : And She has withal knock'd out the Teeth of that *Lion* which was breaking in to devour these and the neighbouring Kingdoms and States.

A N D whilst She terrifies and scatters Her Enemies, She unites and comforts Her Subjects. With what a noble and endearing Bounty has She shared even a great Part of Her Revenue for the *Civil List*, for the Ease of Her Subjects and Support of Her Allies ? and with what a surpassing Munificence has She given a perpetual Testimony of Her Royal Compassion to the *Ministers* of our Church, in granting them what had been long made a Branch of the *Royal Revenue*, for their better Maintenance for ever ? A princely and unparallel'd Beneficence, never to be forgotten. Such in Truth is the general Influence of Her Majesties Goodness and Benignity, that it is a Wonder of Ingratitude that She has any Enemies within Her Dominions. We find them indeed ashamed to own it, and therefore they say (or rather once said, for the Project looks now too desperate to be continued) that they only wish'd a Supply from *France*, after Her Majesties Decease. But are not these People weary of their Religion and Liberties ? Can they think the *French King* a good Guarantee between his *Foster Son* and the People of *Great Britain* ? Has that Monarch no self Interest in putting a King upon us ? or indeed, is not his Demand upon us, to take a King of his Making and instructing, much the same with the Man in the Fable, who only desired of the *Grove* so much Wood as would make a Helve to the Head of his *Ax*, and when that was granted, made it a *Tool* to cut down the whole *Coppice* ? We hear, into what a wasted Desert the Kingdom of *Poland* is turned by the Dis-

and can it be desirable that this our *flourishing Nation* should be made like it? Or will an universal *Perjury*, in falsifying the *Oath of Abjuration*, be a means of publick Prosperity, or a setting Things *right*, as some term it? This is perfect Delusion. But I draw to a close.

UPON the whole: Let us fervently pray for the long Life and happy Reign of our most *illustrious and excellent Queen*, who leads us in the Paths of Truth and Mercy by Her own eminent *Example*, and defends us from the Enemies of both by Her puissant *Arms*: Yea, who would feign bring us to such an Union among our selves as would be a *perpetual Defeat* to all our Enemies.

MAY it please the Lord of Hosts to illustrate Her *Majesties* happy Reign with more *Victories* and greater, if possible, than those already vouchsafed; and may She, as late as may be, exchange Her mortal *Crown* for one immortal. And in Her *Majesties* Decease, a Calamity we cannot think of without the Depth of Sorrow and Affliction, the whole Scope of my Text will be fully inverted. Then all that hear the doleful Tydings will smite their Breasts, and say, this was that *excellent Princess* that delivered the Kingdoms and States round about Her from him that *spoiled* them: She that put a *Muzzle* on the Mouth of the Devourer, and prescribed *Limits* to the Ambitious, who knew none before. The *Deborah* that stood up against an usurping *Sisera*; the *Esther* that freed her Country from Destruction; The *Tomyris* that gave a blood-thirsty *Cyrus* his Fill of Blood; The *Elizabeth* that broke the Plan of *universal Empire*. She opened the Doors of the *Prisoners*; She dried the weeping Eyes of the Seamen: *Widows* and *Orphans*; She pleaded the Cause of the *Confessors* of Christ in the Gallies and *Dungeons*; She relieved the Cares of *Christ's Ministers* in their straighten'd Circumstances: She straighten'd Her self, to find *Ease* to Her People. She gave a bright Example of publick daily *Devotion*, and was a very admirable Instance of *conjugal Love*. In a Word, She was the *Dread* of Her Enemies, the *Delight* of Her Subjects, and the *Spirit* of Her Allies;

